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"This is my blood of the covenant, which is shed for many unto remission of sins." Peter, who made the first great confession of Jesus' Messiahship, and on account of that confession received the blessing of his Lord, says in his first epistle that Christ "bare our sins in his own body on the tree." Did he not understand the significance of Christ's death? John, who looked so profoundly into the heart of Christ, says, "He is the propitiation for our sins." Paul, who claims to speak what he received from his divine Lord, says, "Him," Christ, "who knew no sin, he made to be sin on our behalf." The death of Christ, the sinless one, was then a necessity. His blood was shed to effect the remission of sins. It wrought something in the mind of God. Christ "is the propitiation for our sins." He who so loved us that he gave his sinless son to die for us had no anger that needed to be appeased; but there may have been a demand of justice which had to be met by somebody, and Christ voluntarily, out of love to us, may have met it on our behalf. Peter says, "Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God." Our author asks, Why did God the Father demand the suffering and death of Christ? and answers, "There is a mystery here which we are unable to penetrate." So say we all. Like the "angels," we "desire to look into" these things, but the line of our vision cannot reach the depths of this divine mystery. Unable fully to comprehend, we here bow down and worship him who "died for our sins according to the Scriptures."

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*The Knowledge of Life; being a Contribution to the Study of Religions.* By H. J. Harald. (New York: G. P. Putnam's Sons; London: Archibald, Constable & Co., 1896, pp. viii + 333, 12mo.) There are few more unsatisfactory tasks than reading and estimating a book attempting to deal with a great and vital subject prepared by a writer who is quite unfitted for his work, though evidently in earnest. Such an attempt has been made by the writer of this book. His heart is right, but his head is hopelessly wrong. With no knowledge of history of philosophy, with a psychology all awry, with no literary skill, with a bitter despite of the church, and yet with a love for humanity and a desire to benefit mankind, he proposes to supply a new religion, the essential characteristics of which he describes, and whose beneficent

results he enumerates. This religion is the religion of science. The god of this religion is the spirit which animates an individual, prompting him to all that is high and noble, and warning him against that which is low and degrading. It is the result of evolution through one's ancestors. It is oneself, and yet above oneself. The right is that which makes us evolve upward, the wrong is that which hinders evolution. The good is that which produces happiness, evil is that which produces misery. Both good and evil are, to be sure, social, as well as individual. To help society evolve is good, because at the same time you yourself evolve. Immortality consists in the leaving behind you a good influence which will help future evolution. True prayer is addressed to the god within oneself. Such are some of the remarkable religious positions of Mr. Harald. He closes with a creed which reads as follows: "I believe in the God that is within me dictating to me what is right; that this power descended to me from and through my ancestors, who thus live again in me; that I must use this to the best advantage, and hand it on pure and strong to my descendants in whom I shall live again. I believe that the highest aim of man is perfect happiness, and that this will be obtained by conquering environment. I believe that all bad actions will recoil upon me, and lower me in the scale of evolution, removing me from my wished-for end. Finally, I believe that a life in harmony with this creed will lead me to the highest attainable end: perfection: the state of being God."

Evidently the author is a young man whom the years will teach wisdom, or an old man who has begun too late.—G. S. GOODSPEED.

*Die Grundbegriffe christlicher Weltanschauung.* Eine philosophische Studie von Dr. med. Sigismund Kröger, Sen. (Leipzig: A. Deichert'sche Verlagsbuchh. Nachf., Geo. Böhme, 1896, pp. 120, M. 1.75.) The author writes—so he says—"to attempt a mediation of the understanding for those who have not recognized the rational in the Christian religion and on that account are hostile in their attitude thereto." From theoretical considerations we become certain of no object in such a way as we do through actual experience. Therefore God must be experienced. Experience mediates in all regions of true knowledge. Christianity is in the first place life, not doctrine. It can be understood only by him who experiences it. A Christian is one who has entered into the most intimate fellowship of life and love with Christ. A compact and suggestive book, but better in religion than philosophy.—GEORGE B. FOSTER.